

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XIV.—NO. 5.]

HARTFORD, SATURDAY MORNING, FEBRUARY 11, 1835.

[WHOLE NO. 681.]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD.

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

Price, Two Dollars and Fifty Cents per annum. If paid within four months of the time of subscribing, a deduction of \$0.50 will be made. Postage to be paid by subscribers. To Agents who receive and pay for eight or more copies, a discount of 12 per cent. will be allowed.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing. No paper discontinued, except at the option of the publisher, unless notice is given, and arrearages paid.

Letters on subjects connected with the paper should be addressed to PHILEMON CANFIELD, post paid.

ADVERTISEMENTS inserted on the usual terms.

For the Secretary.

ELEVENTH REPORT

Of the Board of Managers of the
BAPTIST GENERAL TRACT SOCIETY,
For the year ending December 31st, 1834.

The Managers of the Baptist General Tract Society have occasion, at this meeting, to record the favor of the Lord, and to feel with more than usual force, the lesson which death is constantly teaching us. Since the last Anniversary, several of our warm and efficient friends have been called from their labors on earth, to the rest and joys of heaven. JOSEPH MAYLIN, who was several years a member of your Board, departed this life on the 18th day of April last, in the sixty-sixth year of his age, with a firm and happy reliance on the merits of the Redeemer. He was beloved by his amiable manners and Christian virtues by numerous friends in Europe, Asia, and America. In his last moments the benevolent plans of the age were still, as they ever had been, his delightful topic of conversation. After a ministering brother had prayed, he concluded with fervent petitions for Bible, Missionary, Sunday-school, Tract and Temperance Societies, thus showing his ruling passion strong in death.

Soon after the decease of father Maylin, we received the mournful tidings of the death of NATHANIEL R. COBB, one of the earliest and most liberal patrons of our Society. At one time he contributed five hundred dollars to its funds, and at another, one hundred, besides many smaller sums at different periods. In the language of his biographer, "the respect which he attracted while living, was not yielded merely to the amiable and generous man; and the tears which have flowed over his grave have not sprung solely from the loss of a pleasant friend and benefactor, but from sorrow that a devoted servant of the Saviour has ceased to toil for the welfare of Zion on earth."

During the last summer, two of our local agents were removed by death from their respective spheres of action. FRANCIS P. BROWNING, of Detroit, was suddenly cut down by the cholera, in the prime of life and in the midst of his usefulness. GEORGE C. SHIVERS, an amiable, pious and talented young lawyer, of Columbus, Georgia, was also removed from his earthly labors. Both of these brethren filled important stations, and their memories will be long cherished, not only by your Board, but by many other circles in which their salutary influence had been felt.

In detailing the operations of the past year, the Board would first direct your attention to

PUBLICATIONS OF THE SOCIETY.

Seven tracts have been made during the year just closed, making in all 140 pages of new matter. Six of these have been added to the regular series, which now embraces 142 separate and distinct publications in permanent type.

The titles of these are, *The Anchor for the Soul*; *The Stranger*; *The More Excellent Way*; *Lexicon*; *Mrs. Wade's Addresses*; *The Happy Mournancer*; *An Amazing Fact*; and *The Death of Legal Hope*, an occasional tract of 80 pages.

The total number of pages in the regular series, including covers, is 2336, making six volumes, and 160 pages of the seventh volume. Besides these, the Society has ten other publications, including the Scripture Manual on Baptism in the German language, embracing in all 750 pages. Of these, 304 pages are stereotype, making the total number of stereotype plates owned by the Society, 2638.

The new publications, though few in number, are by no means deficient in merit and importance. They are such, it is believed, as will be found well adapted to the various circumstances, tastes, and exigencies of the people. Mrs. Wade's Addresses have already had an unusual and increasing demand. When we consider how many copies of that tract will be circulated through the whole length and breadth of this land, and in how many hearts it will awaken an undying anxiety for the spiritual welfare of perishing millions, we are filled with pleasing anticipations of the good which the Society will be the means of accomplishing.

The Death of Legal Hope was published at the instance of Dr. Thomas B. Anderson, of Caroline county, Virginia, who contributed forty dollars towards defraying the expense of making the stereotype plates. This work, like all others from the pen of Abraham Booth, bears the impress of the author's piety and discriminating mind. As a doctrinal treatise, on a subject of vital importance, it stands unrivaled, and ought to be read attentively by every one concerned to know God's method of justifying the guilty through faith in Jesus Christ.

TRACT MAGAZINE.

The number of copies of this work circulated during the year, is 22,200, embracing 352,

500 pages. The expense has been \$319.52, while the receipts have amounted to only \$264.49, leaving the Magazine in debt \$55.03. The arrearages now due from the subscribers amount to \$555. In view of these facts, it is a matter of deep regret to your Board, that a publication so important to the interests of the Society, as an official organ of communication, should not have better support, especially when it is remembered that a single document it contains, the annual table of Associations, is alone worth the subscription price. It is hoped, therefore, that the friends of the cause will endeavor to give the Magazine a wider circulation, so that its receipts may at least meet the expense of its publication.

MONTHLY TRACTS.

For the accommodation of such as wish to receive the publications of the Society by mail, the Board continue to issue them in the form of a monthly periodical. In this form 2500 copies have been sent out, embracing 60,000 pages, being equivalent to ten monthly numbers. The expense has been \$25.16, and the receipts have amounted to \$29.75.

PRINTING AND ISSUES.

The Tracts printed during the year amount to *Two hundred and forty eight thousand, three hundred and twelve* copies; making *Five Millions, Three Hundred and twenty-four Thousand, Six hundred and Thirty-six pages*; being an increase of *Two Millions, Five Hundred and Forty-nine Thousand, Six Hundred and Thirty-six pages* beyond the preceding year.

The number of pages issued from the Depository is *Four Millions, Three Hundred and Seventy-eight Thousand, Three Hundred and Eighty-two*; making *One Million, Seven Hundred and Two Thousand, One Hundred and Twenty-eight pages*, beyond the preceding year.

The number of Tracts remaining on hand is *One hundred Twenty-four Thousand, Four Hundred and Fifteen*; making *Two Millions, One Hundred and Eighty-six Thousand, Four Hundred and Ten pages*.

GRATUITOUS DISTRIBUTION.

The gratuitous issues amount to 533,000 pages, which have been distributed as follows, viz.: In Monrovia, Africa, 6000; in Philadelphia, 5000; Sailors' Boarding House, Philadelphia, 7,500; Missionaries in Pennsylvania, 11,500; Connecticut Theological Seminary, 10,900; In Virginia, 24,000; In Florida, 3,000; In New Orleans, 10,000; In Mississippi, 33,900; In Tennessee, 15,500; In Georgia and Alabama, 100,000; In the Carolinas, 21,500; Granville College, Ohio, 41,200; Hamilton Institution, N. Y., 7,700; In New Hampshire, 6,000; In Ohio, 64,000; In Indiana, 11,000; In Illinois and Missouri, 95,000; In Arkansas, 3,500; in sundry places, 52,800.

NEW SOCIETIES.

The number of Auxiliary Societies formed the past year is One Hundred and Fifty-nine, being an increase of One Hundred and six beyond the preceding year. The annexed table in the appendix will show where they have been formed, and exhibit also the names of their Corresponding Secretaries. The Board feel a peculiar gratification in the reception of these new allies, as a hope is thereby enkindled, that the tract cause in their respective spheres of action has assumed a permanent character, and will continue to advance. As some Societies may not be recognized for want of due information respecting them, the Board would request that in all cases where a Society exists, or may be organized, Auxiliary to the Baptist General Tract Society, official notice may be sent without delay to the General Agent, embracing a detailed account of the object, officers, funds, and plan of operations of such Society.

BRANCH SOCIETIES.

The Branch Societies have been established the past year, which are located as follows: The Kentucky Branch at Louisville, J. B. Whitman, Depository—The Cincinnati Branch at Cincinnati, N. S. Johnson, Depository—New Hampshire Branch at Concord, G. P. Lyon, Depository—making in all ten Branches which own Depositories.

DEPOSITIES.

The number of Depositories established the last year is fourteen. Five of these are owned by the Parent Society, and the remainder have been purchased by Societies, or individuals. They are located in the following places: Newton Theological Institution; New Haven, Ct.; Stonington Ct.; Hamilton Institution, Hudson Perry, and Trumbusburg, N. Y.; near Erie Green county, Ala.; Columbus, Mi.; Nashville, Louisville; Granville College, and Norwalk Ohio; Washington, Ind.; making the total number of Depositories fifty-six; twenty-five of which are owned by the General Society. The Board feel grateful for his zealous and useful labors, and hope they will be long devoted to this important and sacred cause.

Brother Samuel Glover has been employed a part of the year to promote the objects of the Society in New England. His labors have been very successful, and are very satisfactory to the Board. He has been instrumental in the formation of forty Auxiliary Societies in Massachusetts and New Hampshire, and received some contributions for the Tract House. The Board feel grateful for his zealous and useful labors, and hope they will be long devoted to this important and sacred cause.

Brother Rufus A. Lockwood, who recently finished his theological studies at Newton, was induced to engage in this employment last summer. In about three months he collected for the Society, in various parts of Massachusetts, seven hundred and sixty-five dollars, and thirty-six cents.

STATE OF THE FUNDS.

There have been received into the Treasury from the 8th of January, 1834, to the 6th of January, 1835, both inclusive, the following sums from the following specified sources, viz.:

Contributions from 5 Life Directors, \$74.02 for sending a bound volume of select tracts in Contributions from 95 Life Members, 946.05 to the West, and for other objects. As his services were finished, the people gathered around me, wondering at the doctrine they had heard; and among others there were two noblemen from the Palace. How true it is, when the Gospel is heard, it is felt—it reveals truth, which no blindness of man can resist.

"Fly abroad, thou mighty Gospel!
Win and conquer—never cease."

Government Alarms.

Now 18. For some days past, there has been an alarm spreading among the people; but I think it will soon die away, as other alarms have done. This fear on the part of the people, is owing to a council held among the ministers in the Palace a few days ago. They called a man who lives near me, and questioned him about all our doings; who called at my house; how many books I gave away; and if I travelled about the city preaching. This man was then charged to note the persons who called on me, and the number of books I gave away, and report every three or four days.

I think the whole has originated with one or two officers of Government, who have shown themselves unfriendly from the first. I know well the Government wish me out of the country; but for some reason they do not see fit to take that step which is necessary to get me away; hence these temporary alarms only serve to convince me that a power out of sight lays a restraining influence upon them, and thus gives me for truth to take root among these thousands.

Nov. 20. One of my most promising inquirers, a man about forty-five years of age, was put to death in a most shocking manner, last night, by a gang of robbers. For more than two months he had been an attentive listener, and I had cherished the hope that he would be brought into the liberty of the gospel.

Nov. 24. For two or three days past we have had a continued thronging of secretaries, asking for books. All are begging for the "Balance." I am satisfied the ministers are at the bottom of this movement. What their object is, I cannot comprehend; probably nothing more than to examine the doctrines we teach.

Nov. 25. Some interesting inquirers to-day. Had much conversation on the great change wrought by the Holy Spirit on the heart of those who believe in Christ. This subject commands itself to the consciences of inquiring Burmans.

December 1. Lord's day. We had at our morning worship 11, and at evening 12. But three visitors the whole day; these however appeared serious and attentive.

Stupidity of the Heathen.

Dec. 7. Visited two temples, for the purpose of making known the Gospel to the numerous worshippers who assembled to-day. One man among them all appeared earnest in his inquiries after truth. I saw multitudes worshipping a block of marble, which the King is having carved into an idol. The workmen (10 in number) were at work; some on the feet, some on the hands and arms, some on the breast and head; one man was just giving the finishing touches to the right ear. The idol, when finished, will be about 13 or 14 feet high. Already 100,000 rupees have been expended, and there is much to do yet. This illustrates the stupidity of the heathen.

Dec. 17. We are often much gratified with the appearance of many of our inquirers, but particularly with an old man, his wife and nephew. These persons have long been investigating the subject of religion, and by degrees they have relinquished all the holds of heathenism. They appear to rejoice in the mediation of Christ. Whether they will have faith sufficiently strong to come out, and be baptized, time alone will determine.

Visit to the Palace.

Dec. 18. Having been previously invited, we went to the Palace, and sat about two hours:—the occasion of our going was this; the young Princess, the only child of the head Queen, and the most distinguished favorite in the royal family, was to have her ears bored. The King appointed a festival of 49 days, suspended all business, directed the prisons to be thrown open, and issued an order, that during the 49 days no flesh should be sold in the markets, no persons should wash their heads in the street, and many things of a similar kind. Major Burney (the English Resident at the court of Ava,) and his lady, invited us to go with them. However, when we reached the Palace gate, they had been in some time, but had left servants to conduct us through the crowd. We passed by the front till we came to the south angle of the Palace, and soon found ourselves seated under a canopy of great extent, and decorated according to Eastern taste. The King and Queen, and all the members of the royal family, occupied a splendid veranda, which forms one niche in the south front of the Palace. Soon tea, fruit, and a variety of sweetmeats, flowers, &c. were placed before us, and immediately after, the Queen despatched messengers bearing presents to each of us, which consisted of a silk dress and two silk shawls each. A Woon-Gee, near whom I sat, said to me, smilingly, "You see how kind his Majesty is, and hereafter you must not give books to the people." I listened attentively, but made no reply. The King inquired of his brother, (Prince S.) who we were, and for the first time, it seems, heard of our being in the city.

of Burmah. I have never before had the pleasure of addressing so large an assembly of Burmans for so long a time. When the services were finished, the people gathered around me, wondering at the doctrine they had heard;

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have been thus particular in describing facts, because I think the interview will have some direct bearing upon the mission. I feel no desire to be acquainted with the King, or any member of the royal family, any farther than duty renders it necessary.

Conviction Spreading.

Dec. 28. Had a long conversation to-day with two of considerable standing in society, who had been inquirers for three months past. They appear to be drinking from the living fountain. The young man (who is a writer in the Palace) manifests more than ordinary strength of mind. I was delighted to hear him quote with so much ease various passages of Scripture. He said, in reply to some remarks of mine, "I understand the cause of divisions in the world; men do not listen to God to ascertain the Divine will, but follow after the traditions of their fathers."

Dec. 29. Lord's day. Few persons at worship to-day. How small the number compared with the thousands who swarm the streets of Ava! We do trust, however, that there are more than 10 who know the way of life. Fear keeps them from coming out openly on the side of truth; though many in secret declare their full conviction of the truth of the Christian religion. Had considerable conversation with a Government man, this evening. He listened to the evening services, as he has done several times before, with fixed attention, and at the close he said, "This is the most excellent religion." I said, it should be, because God, even the living God is its author.

To be Continued.

[For the Secretary.]
THE SINS AND EVILS OF DECEPTION.
No. XII.
(Concluded.)

If the few brief remarks which have been made, respecting the deception which is used in social intercourse, should lead any conscientious youth or child to suppose that Christian sincerity required of them to exhibit in their outward deportment towards every individual the inward feelings of their heart, we would observe, That this, in cases which are constantly occurring, would be a violation of that cardinal rule for Christian practice, given by our Saviour in Matt. vii. 12,—"Whatever ye would that men should do to you, do ye even so to them." We are also commanded to "be kind, tender hearted, and courteous." It is often the duty of persons to treat individuals with respect, kindness, and attention, whose society is disagreeable and irksome; but the sin in this case is not where the youth would probably place it. It is not in the deceptive appearance, but in the disposition. The conduct is right, but the feeling wrong. What is duty to perform, should be performed with pleasure, because it is duty. Kind and courteous we should be, in our intercourse with others; but this should not be a deceptive appearance; it should be a reality, flowing from a heart disciplined by divine grace, where selfishness is subdued, and where self-denial for Christ's sake has become a pleasure. Courtesy should spring spontaneously from a heart filled with love to God, and issue forth in acts of universal love and benevolence to all his creatures.

Professors of religion sometimes observe, that they should converse more on religious subjects, and should often lead in prayer meetings, &c., but are in such a cold and stupid state, it would seem like deception and hypocrisy. Here also the sin is put in the wrong place. The outward acts are right, the cold and stupid heart is wrong.

Many persons claim the character of sincerity for the fearless and unkind manner in which they express their opinions to inferiors and dependents; yet the same individuals, in conversation with superiors, or those whom they have an interest to please, conceal truth which ought to be respectfully but firmly spoken, and suppress every thing which can wound the most fastidious ear. Others give themselves credit for sincerity in another way, and frequently observe that they always speak their minds, let who will be present, and are not afraid to make known their opinions, &c. Thus they claim that as a virtue, which is often nothing more than giving utterance to malevolent passions, that ought to be suppressed, and their existence never made known by outward expressions. That this practice has a different origin than the holy sincerity of the gospel, is evident, as such individuals are often the most reserved, and capable of the deepest dissimulation, when they have any interest to secure.

To the youth just entered upon the stage of action, a few words will be addressed. You are now acquiring habits and forming a character for life. The impressions you now make on the public mind, will be permanent. Do you fully appreciate the value of a good character, and how necessary it is to your durable success in any occupation? An individual high in office in the United States, once observed in conversation, "Many things are necessary to a young man's success. He must have talents and industry, and persevering industry—but above all, he must have integrity, or the public will not trust him." It would seem that the character of the traitor Arnold might operate as a beacon to deter American youth from the practice of the odious sins under consideration. He was fraudulent, deceitful, and double-dealing, throughout his mercantile, political, and military career. He was everywhere the traitor Arnold; whether behind the counter, at the public assembly, or in the garrison. Every where destitute of integrity, and unworthy of confidence; and he has gone down to the grave loaded with infamy which over attends such characters, whether in public or in private life.

Those older than yourself have seen talented young men start into public life with every fair promise, and sink gradually into contempt and poverty, for this single reason, because they could not be trusted. They have also seen the son of indigent parents, without commanding talents, rise to wealth and influence, for this

single reason, because all could safely trust him. With what confidence does the dying parent commit the property of his orphan children into such hands! Solomon says, "a good name is rather to be chosen than great riches." What is more wounding to the feelings of an honorable young man, than suspicions of his veracity? Then maintain truth and sincerity undeviatingly, not only in the letter, but in the spirit, and you will acquire a character above suspicion. Above all, remember your accountability to a higher tribunal than public opinion. He who is to be your judge has said, "Every idle word that men shall speak, they shall give an account thereof in the day of judgment." What an account will be then demand of you, for false and deceitful practices, as well as words, and those premeditated!

The prevalence of deception in a community professedly Christian, this period of light and knowledge, of revivals, of active piety and benevolent enterprise, is a source of surprise, as well as lamentation to the pious observer. Whilst he perceives that a great moral change has evidently been effected in many practical particulars, in the one under consideration little or none is discoverable. The great mass of the population still move on, deceiving and being deceived. Often, too, does he see this Hydra rear her head in places where he could hope for better things; and he feels almost as if he could exclaim in the language of Jeremiah, "O that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them; for they be all adulterers, and an assembly of treacherous men. Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies. Their tongue is as an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbor with his mouth, but in heart he layeth in wait. Shall I not visit them for these things? saith the Lord; shall not my soul be vexed upon such a nation as this?" *Jeremiah, chap. ix.*

L. B. S.

For the Secretary.
EXPOSITION.

Rom. viii. 20—23. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaleth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

This passage gives us a general view of the consequences of sin, as felt by the children of God in this world, and also by creation at large, and their prospect of deliverance.

1st. The children of God, who have the first fruits of the Spirit, an adoption, love, joy, peace, &c. as the pledge and earnest of future felicity, still feel themselves burdened on account of sin, for when they would do good, evil is present with them; (Rom. vii. 21.) Indeed, they are often so embarrassed by the flesh which lusteth against the spirit, that they cannot do the things that they would; (Gal. v. 17.) To will is present with them, but how to perform that which is good, they find not. (Rom. vii. 18.) These and the other consequences of sin which they feel, cause them to groan within themselves, while they wait for the adoption, to wit, the redemption of their body. From the evils to which they are now subject they do not expect to be saved, until regularly discharged from this warfare by the Captain of their salvation, who has promised to come and take them to himself, that they may see his glory which he had with his Father before the world was. Nor do they look for perfect deliverance from all the ravages of sin, until the resurrection of their bodies, and their re-union with their spirits, and thus their redemption be rendered complete. For this event they look and wait, confidently relying upon him who has promised to sustain, defend, and bring them off conquerors and more than conquerors, through him who loved them, and gave himself to die for them, into that glorious inheritance which is incorruptible, undefiled, and fadeless not away.

2d. The effects of man's transgression are not confined to himself. The whole creation was made subject to vanity. Man, by his conduct, brought the curse of God upon the earth, and all things occupying this terrestrial ball. Said God, (Gen. iii. 17,) "Cursed is the ground for thy sake," &c.; and to the serpent, (ver. 14,) "Cursed art thou above all cattle, and every beast of the field," &c. All cattle and every beast of the field were cursed for man's sake.

Again. This world is abused by man, and perverted from its primitive and legitimate use, to promote his vain and wicked purposes, and being thus used, and abused, it contributes to cherish and strengthen his evil propensities, and render him more corrupt. And not only so, but creation itself, on man's account, is subject to changes, and destined, in its present state, to destruction. (2 Pet. iii. 10.) "But the day of the Lord will so come as thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." Hence we see the whole creation is subject to vanity, and in bondage to corruption, and is represented as groaning under this bondage as intolerable. To these things, however, it becomes subject, not by its own consent, or willingly, but by reason of God's allotment of it to man's use. Nor is it left without hope of being delivered from this tyranny and oppression, and like the sons of God, saved from the last vestige of sin. It is represented as expecting and earnestly waiting for the manifestation of the sons of God.

BOSTON, Feb. 9, 1835.
To the Editor of the Christian Secretary.

DEAR BROTHER,—

By request of the Board of your Education Society, as you know, the writer of this has recently visited several churches in your state with a view to aid the cause of Ministerial Education. I feel it my duty to express in this public manner my grateful acknowledgments to God, and to his people, for the very peculiar attention and kindness I received from the churches, and the families where my lot was cast during a visit of six weeks. Although there were a variety of views entertained as to the expediency of my efforts, yet I found a Christian courtesy and kindness, which was most grateful to the heart of a stranger. And I think I shall long cherish a most affectionate regard for these traits of character in the Baptist Churches in Conn. I met with only one Baptist Church, and I believe there is only one in the state, of thorough-going opponents. Their minister is a man of some talents and reading. He gave me to understand very distinctly that the whole scheme of benevolent operations, revivals, education for the ministry, &c. &c., is a system of sheer hypocrisy, and that the main object of the leaders in all these efforts is, to fatten themselves on the spoils of their flocks. I believe there is one or two of the churches of the same character in Massachusetts. In most of the churches I visited, I found a frank approval of the cause of ministerial education, and a willingness to aid it by pecuniary bounty. There is prevailing, however, to some extent, a feeling of aversion to it; whether it is the result of prejudice, or of sound Christian intelligence, I will not pretend to decide. Let this be as it may, I have one remark to make for the consideration of our young brethren who have entered, or are intending to enter, on the work of the ministry. *Christian simplicity and meekness in the manners and habits of life of our young brethren, will do much to promote the cause of ministerial education.* On the other hand, let churches be slow to attribute unchristian motives or feelings to the young brethren, without good foundation; and even then they will do well to remember that youth and inexperience are always liable to err.

In the churches in your State, I think I perceived one evil which is extensive, and that is, the inequality of effort to promote the cause of Christ. Some churches are very able, and have no particular aversion to the benevolent operations, and yet are doing almost nothing, either at home or abroad, for the support of the gospel or the diffusion of light; while other and perhaps smaller churches are putting forth all their might to sustain the ministry at home, and to give the knowledge of salvation to the destitute. Able brethren, too, in single churches, are often seen standing aloof from the scene of action, and brethren far less able in property and talents are allowed to bear the burden and heat of the day. The apostle Paul insisted that in the churches of Christ, in benevolent labors, "*there ought to be equality; not one eased and another burdened.*"

But I perceived also that on many of the churches in Connecticut, the Lord had commanded his blessing to rest in a peculiar measure. I had visited the churches seven years before for objects similar to that of my late visit. God has surprisingly built up the walls of his own Zion. Her numbers, influence, benevolent efforts, are greatly increased. Then, Hartford was a little people, in the old house—now you have become two bands, and will soon have completed two new houses. Then, Norwich scarcely had an existence; now that church is one of the most efficient and flourishing in the state. One hundred dollars were promptly and cheerfully pledged by them for education purposes. New London is visited with showers of mercy, and is coming forth readily in the cause of Christian benevolence. New Haven is taking a prominent stand in the midst of a large and intelligent population. Middletown, then weak and divided, now strong in the Lord, valiant for the truth, and liberal in works of charity. Willington was then unknown in the list of Baptist churches—now few are more able or more ready to every good work.

I could easily fill my whole sheet on both sides, with a reference to other churches where the changes have been as great, and where the blessing of the Lord has as signalized rested in the conversion of souls, and in benevolent efforts—but I must not enlarge. The churches and their ministers have reason to be humble, and to bless the Lord with the whole heart, who hath done all these things for them. Oh, may they strive to keep the unity of the Spirit in the bonds of peace, that the God of love and peace may continue to dwell with them.

Yours truly,

For the Christian Secretary.

The following "Rules" were suggested to my mind some time ago, by circumstances. Should you think them at all proper for the Secretary—why, give them a place. I suppose that some errors and improprieties are more effectually assailed in this way, than by grave rebuke and remonstrance.

RULES

To be observed by some people who go to meeting—or church, as the case may be—and which rules, Mr. Secretary, I desire you will print in your next paper.

Rule 1. Never go to meeting, (or church, as aforesaid,) until you think the congregation quietly seated, and the service begun, especially if you usually sit at the farther end of the house. Then you will be distinguished by far more attention than even the minister.

2. In time of singing, should any one begin to sing, especially if it be the voice of a female, look round to see who it is. If need be, look again, and again;—and fix your eyes right in her face till she loses all countenance, and stops. And if you cannot find out, reach over to some one, and ask, "Who's that that sings so?"

3. Have your pocket handkerchief ready,

and when the minister begins to "give out" his text, commence coughing with all your might. Or if you cannot make this out, blow your nose like a trumpet. This will be a second proof to the congregation that you are there. Moreover, it will render it necessary that the good text be read, perhaps three times, that at least those who are near the pulpit may hear it.

4. When you have got through this, decently lean your head on the front of the pew. This will convince the people, and the preacher too, that you feel no sort of interest in the subject; and you may, after a while, drop into a comfortable sleep. Should this, however, be the case, be sure and don't talk your dreams out loud. They may do no credit, either to your head or heart.

5. Never give the preacher a cent of salary, unless he will take it in something of no value to you, and of no use to him or his family.

Follow up these five rules, and doubt not but you will receive a very proper reward.

IRONICUS.

For the Secretary.

A TEST.

Reader, do you always attend the Monthly Concert? Are you never absent when it is consistent for you to be there? If so, then you need no test. On the other hand, do you almost always find an excuse to be absent? Do you often doubt whether it is best to attend? Just settle the question with yourself, whether you would go the same distance, under the same circumstances, for any purpose, and then settle the question whether there is any thing of greater importance to you, than the object of the Monthly Concert.

V. W.

For the Christian Secretary.

MR. EDITOR—

Some time ago, I met with the following anecdote in a foreign periodical. To many it may be new—to some it may be useful.

In the west of England lived two very Christian and very useful men. For years they kept up a very affectionate and profitable intercourse. They were as brothers. At length, something unhappily occurred which produced a breach, and a growing alienation. Of course neither felt blameable. Yet one was an aggressor. Their mutual friends witnessed their estrangement with deep pain. It was very injurious to the cause of religion. Many efforts were made to reconcile them, which proved worse than useless. At last, one excellent Christian brother made a special effort with much hope. He failed in his attempt, and left them, discouraged. He went home—sat down, and expressed himself in the following importunity:

"How rare that toil a prosperous issue finds, Which seeks to reconcile divided minds! A thousand scruples rise at passion's touch,— Each yields too little; that requires too much; Each wishes each with other's eyes to see; And many sinners can't make two agree. What mediation then, the Saviour shew'd, Who singly reconciled us all to God."

These lines were sent to the supposed offender. They at once penetrated his soul. He saw—he felt he was in the wrong. He wept,—he put on his hat and flew to the other—confessed his wrong—begged forgiveness—and a cordial reconciliation ensued, much to the delight of their friends, and the honor of their common Christianity. Comment is unnecessary. It may however be observed—that no arguments in their appropriate place can equal in efficacy those which are fetched from the cross of Christ.

W.

For the Secretary.

THE SECOND STEP.

All who have had any thing to do with the discipline of a church will doubtless admit, that while it is one of the most important, it is also one of the most difficult and unpleasant duties which the Christian is called to perform. That a state of wholesome discipline must be kept up in every church in order that it may prosper, is abundantly taught by experience. No church ever flourished long without this. But in order to do this, much wisdom and self-denial are requisite. And the best directions that can be given to accomplish it are no doubt to be found in the sacred volume. In the 18th chapter of Matthew, not only the manner, but also the spirit and feelings with which all church discipline should be commenced and carried on, are plainly and minutely pointed out. Here is an invaluable guide. Here are directions drawn by the pen of inspiration, and it would be well if Christians would pay more attention to them, both as it respects the spirit and the manner of proceeding which they describe.

But I apprehend there is one particular part of the directions here given, which has been frequently if not generally misunderstood by the churches. At least, if I am not mistaken, this has been the case; I know it has in some instances. And yet the direction is so plain, that it would seem hardly to admit of a misconstruction. The passage which contains the direction to which I refer, is the 16th verse of the above named chapter, "But if he (the one who has trespassed) will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." The mistake is in regard to the "one or two" taken as witnesses, and the object for which they are taken.

Who then should be taken as witnesses? Evidently to me those who were acquainted with the trespass committed, should be taken. And they are to be witnesses to the man who has trespassed, to prove to him what he has denied; and not to the church to testify against him.

Let us suppose a case in order to explain what I mean. I commit a trespass against a brother in the presence of other persons. In an inconsiderate or passionate moment I injure him. Others see me do it. If no others see me do it, he can labor with me in private, and that is all he can do. If I deny it, it will be useless for him to lay it before the church, for

he cannot prove the thing whereof he accuses me. In that case he must "bear his own burden." But suppose I injure him, and he has evidence of it. He comes and converses with me, and I deny it. I suppose he is deceived or mistaken; or that I am right and he is wrong, and I will not acknowledge my fault. He tells his difficulty to me, and I will not hear him. Then he is to take "one or two," not deacons or members of the church, as is frequently done, simply to go and hear him and me converse and to report our conversation to the church; but he is to take, according to the direction given, the very persons who saw me injure him, and bring them to me, that their testimony in connection with his, may convince me that I did injure him, and that he is right and I am wrong. The "one or two" whom he is to take with him are to be those who saw me commit the trespass; and they are to be brought as witnesses to me, to convince me of my fault, and not as mere reporters of our conversation to the church. They should not be members of the church, coming to reconcile myself and my brother to each other; but witnesses to the trespass which I have committed. And if I will not hear them, if I will not be convinced of my fault by their testimony, then he may tell it to the church.

I hope I am understood. The "one or two" are to be witnesses of the trespass, and not members of the church, unless they happen to be such; and the object of bringing them is to convince the offender of his fault, which he has denied, and not to report to the church, or to seek a reconciliation between the two parties, any farther than convincing the offender of the reality and impropriety of his conduct will do. And thus, in the mouth of "two or three witnesses," the "one or two," together with him who is injured, "every word" of his "shall be established" in the view of the offender, and he will be convinced of his fault, and induced to make reparation. This is as I understand the text. And would not this course be much more likely to reclaim the offender, and to restore union and brotherly affection between the parties, than the course which is often pursued? Would it not show that the one who was injured was not desirous of personal revenge, but of the good and happiness of his brother who had injured him? Would it not exhibit in a strong light the principle of Christian love? And would this have no power in subduing and reclaiming the guilty? I can but think that such a course would be highly beneficial, and would be the means of restoring Christian fellowship and fraternal affection in many instances when a different course would prove unavailing. At any rate, if this is the course marked out by the passage to which I have referred, there can be no doubt but it is the best which can be adopted. The scriptures of divine truth cannot err. They are a perfect rule of faith and practice.

A.

CHRISTIAN SECRETARY.

thing whereof he accuses me must "bear his own burden." I injure him, and he has comes and converses with me suppose he is deceived I am right and he is wrong, wedged my fault. He tells me "one or two," not deacons church, as is frequently done, him and me converse and sation to the church; but to the direction given, to saw me injure him, and at their testimony in cony convince me that I did indeed it is right and I am wrong whom he is to take with him saw me commit the trespass to be brought as witnessess of my fault, and not as conversation to the church. members of the church, myself and my brother to sses to the trespass which And if I will not hear them, need of my fault by them say tell it to the church. good. "The one or two" of the trespass, and not much, unless they happen to meet of bringing them is to of his fault, which he has port to the church, or to between the two parties, incing the offender of the of his conduct will do it. of "two or three wittwo," together with him "word" of his "shall be of the offender, and he his fault, and induced to this is as I understand the this course be much more the offender, and to restore affection between the par which is often pursued? at the one who was injured personal revenge, but of the brother who had in it not exhibit in a strong of christian love! And power in subduing and re I can but think that such gily beneficial, and would bring christian fellowship in many instances when old prove unavailing. At course marked out by the we referred, there can be best which can be adopt of divine truth cannot err. rule of faith and practice.

A.

from Rev. J. H. Linsley,

in the least opposes their views. If their hearers do not immediately yield assent to their dogmas, then they are immediately called children of the devil, children of hell, &c. So much for doctrinal perfection, which consists in denunciations, and their practical perfection consists in denouncing each other. For example, two of them recently not agreeing exactly on some subject, says one to the other, "you are full of old Adam;" the other replies, "you are of the devil, you are full of hell," &c. &c. This language continued at intervals during the day, while the *Word*, and the *Discerner*, who were present, both labored hard to appear their *perfection dialect*, without effect. Another, who has recently joined them, is exceedingly profane whenever he gets angry. Another visited this place recently, who said that he was as perfect as God is, and that he could not commit sin: for if he should lie, and swear, and steal, and get drunk, it would be no sin in him; because "he that is born of God cannot commit sin, his seed remaineth in him." Another in the next town says, he thanks God every day that he is holy as God is, while I believe those who are acquainted with him are fully satisfied that his word is the only evidence of it.

I merely mention this to you as a fair specimen of Perfectionism, because it includes two or three of the leaders and first abettors of it in this state. O horrible fanaticism! How painful the thought, that they do occasionally drag in by deceit and guile those who once gave good evidence of a change of heart!

As ever, yours truly,

H.

The letter below, from Elder Gage, is his second refreshing epistle upon the same subject. His former letter was in the Secretary of October 18, 1834.

Revival in the 3d Baptist Church in Ashford.

DEAR BROTHER—

Since I last wrote you, the Lord has continued the work of grace in this place. Since that time, twenty-five have united with the church, making forty-six in all. We expect a number more will soon come forward. Twenty-three of the number are males, which promises usefulness to the church and to the world. Among the number, there were eight men and their companions came forward and united in the common cause of our Redeemer. We trust the Lord hath not forsaken us yet; our meetings are frequent, and generally well attended, and a good state of religious feeling exists among us. Brethren, pray for us, that the Lord would continue with us, instruct us, and build us up in the truth.

Yours with affection,

L. GAGE.

Brother Ambler writes as follows:

NORFOLK, FEB. 4, 1835.

DEAR BROTHER BOLLES,

In the hope of having more interesting intelligence to communicate to you from this portion of Zion, where I have the happiness of labouring in my Master's service, and in consequence of sickness in my family, I have deferred writing to you till this late period of time. But like one of the ten lepers who returned to give glory to God, I would, for the honour of His name, to whom all glory is due, declare what he has done for some souls in this place. The first of last Nov. a protracted meeting was held with us, which continued seven days. It resulted in the hopeful conversion of several souls, mostly Sabbath School Scholars. The Sabbath following our meeting, I had the happiness of planting four of the blooming youth in the likeness of Christ's death. Three more have followed their example since; two candidates for baptism have been received, who have not yet gone forward. Professors generally have been encouraged, and old hopes revived. Our meetings are well attended, and we hope the Lord will add many more to His Church of such as shall be saved. We stated in our last epistle to the Association, that we had not been called to part with any of our members by death since the constitution of this Church, which took place in the Fall of 1827. But we now mourn the loss of two of our number, both of whom died within one week, in January. They have left the most pleasing and satisfactory testimony that they now sleep in Jesus. We have an interesting Bible Class, consisting of from 20 to 30 members from the age of 60 down to 9.

Yours in Christian love,

SILAS AMBLER.

Off hats! gentlemen: the bishop is coming!—The following extract from the New-York Sun of yesterday, will be read with astonishment and indignation by every American in whose bosom beats the heart of a man.

Riot in Cincinnati.—We regret to learn by the Cincinnati Journal, that a serious riot occurred in that city a short time since, on the occasion of the consecration of the Catholic chapel. It appears that Dr. Alexander Duncan, a member of the Ohio Senate, happened to be standing in the street through which the procession passed, and not aware that the rules of their church require every person to uncover his head in the presence of the bishop on such occasions, he neglected to take off his hat. On the arrival of the procession opposite to where he stood, he was requested to uncover his head immediately. He replied that he was in a public street, and that how much sooner he respected the forms and ceremonies of the Catholic religion, it ill comported with his dignity as an American citizen, to do homage to any man. On saying this, he was immediately surrounded by a large number of those in the procession, his hat forcibly torn from his head, his clothes torn, and himself beaten in a most shocking manner. Several other persons who had the hardihood to stand in the presence of a foreign bishop with their hats on, shared the same fate with Dr. Duncan. By the accounts in the papers, there was a good deal of excitement on the subject, and fears were entertained that another Charlestow scrape would be the result.

It is extremely unpleasant, as the conductor of a press, to record such scenes as these, as occurring in the United States. The Catholics who have emigrated to this country, are very numerous. They enjoy all the benefits of our free institutions. The liberty of speech, of the press, and of conscience, is guaranteed to them by the Constitution of our government; and there is no necessity of resorting to violence as a means of promulgating their religion. It is too late in the day to command American citizens to take off their hats to the agents of the pope of Rome. We are naturally a peaceable, unoffending people. We are willing that all should act and think as they please on

matters of religion, and we demand the same privilege.

We knew that in the legitimate dominions of popery all heads must be uncovered at the approach of certain processions; but we could not have believed it possible that that intolerant religion would have the audacity, as yet, to attempt to enforce the same indignity upon American citizens. Had this outrage been committed by Presbyterians, Episcopalians, Baptists, Methodists, or any other sect, except the Catholics, the country would ring with bursts of indignation from one end to the other. And well it might. What have we gained by our political emancipation, if we are still to be lorded over by priests and bishops,—of all tyrannies the worst!—by foreign bishops, too, appointed by the pope, and sent here, it seems, to compel that reverence from *American Senators* which would not be yielded required, in behalf of the President of the United States! No wonder that such an outrage should beget a riot! though the only violence used, appears to have been on the part of the Catholics. Now compare this exhibition of the spirit of papery in Cincinnati, with an exhibition of it in the city of Rome, and tell us what is the difference. The author of a little volume just published in this city, entitled "Foreign Conspiracy against the Liberties of the United States," a gentleman personally known to us, and universally esteemed,—says, in a note to one of his chapters:

I was a stranger in Rome; and, recovering from the debility of a slight fever, I was walking for air and gentle exercise in the Corso, on the day of the celebration of the Corpus Domini. From the houses on each side of the street, were hung rich tapestries and gold-embroidered damasks, and towards me slowly advanced a long procession decked out with all the Heathenish paraphernalia of this self-styled church. In a part of the procession a lofty baldachino, or canopy, borne by men, was held above the idol, the host, before which, as it passed, all heads were uncovered, and every knee bent with mine. Ignorant of the customs of Heathenism, I turned my back upon the procession, and close to the side of the houses the crowd, (as I supposed, unobserved,) I was noting in my tablet the order of the assemblage. I was suddenly aroused from my occupation, and staggered by a blow upon the head, from the gun and bayonet of a soldier, which struck off my hat far into the crowd. Upon recovering from the shock, the soldier, with the expression of a demon, and his mouth pouring forth a torrent of Italian oaths, in which il diavolo had a prominent place, stood with his bayonet against my breast. I could make no resistance: I could only ask why he struck me, and receive in answer a fresh volley of unintelligible imprecations, which, having delivered, he resumed his place in the *guard of honor*, by the side of the officiating cardinal.

By the way, we commend this volume to the serious attention of all Americans who love liberty, and mean to maintain it. The author undertakes to show that a conspiracy against the liberties of this Republic is now in full action, under the direction of the wily Prince Metternich of Austria, who, knowing the impossibility of obliterating this troublesome example of a great and free nation, by force of arms, is attempting to accomplish his object through the agency of an army of Jesuits. The array of facts and arguments going to prove the existence of such a conspiracy, will astonish any man who opens the book with the same incredulity as we did. The author has travelled extensively in Europe,—has resided many months, if not many years, in Italy,—and understands full well the kind of machinery which the politico religious despots of the old world would be likely to put in motion for the subversion of our liberties. He has taken hold of the subject with a strong hand; and if he has not proved the existence of a conspiracy, he has certainly proved an immense accumulation of foreign despotic influence among us, particularly in the west, by means of priests and money sent here from foreign despotic countries. And he has further proved, that the personal influence and pecuniary aid of the Emperor of Austria, and his principal minister, as well as many of his subjects, is directed, with unceasing assiduity, to maintain the foot-hold they have gained, and to spread the contagion of their doctrines throughout this fair Republic. We ask again, that if any are disposed to regard this subject as of little importance, they will give to the "Foreign Conspiracy" a serious and attentive perusal.—*Jour. Com.*

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 14, 1835.

Concert at the Baptist Church.—This Concert took place on Wednesday evening, according to appointment. The weather was fine, and the audience, it is thought, was never exceeded, either for respectability or numbers, on a similar occasion, in this city. The number was variously estimated from 700 to 800 people. Of the performance of the Choir, the highest encomium would not exceed their just merits; and such encomium was spontaneously awarded by individuals of unquestionable taste, at the close of the evening. The instrumental accompaniments were of a high order, and without injustice to others, it may be said, the Piano Forte, played by Mr. Babcock, was unsurpassed for taste and precision.

Would our space permit, we would transfer to our columns the entire bill of fare; but we must content ourselves with some extracts only, which will throw light upon the subject of the sentiments by which the audience was moved, elevated, and charmed. It is believed that a general desire pervades those who attended, that a repetition may soon take place.

PART FIRST.

Hark! the song of Jubilee!

Hark! the song of Jubilee,
Loud as mighty thunders roar,
Or the fulness of the sea,
When it breaks upon the shore.
See Jehovah's banners fur'd!
Sheath'd his sword, he speaks, tis done!
Now the kingdoms of this world,
Are the kingdoms of his Son.
He shall reign from pole to pole,
With supreme, unbounded sway;
He shall reign, when, like a scroll,
Yonder heav'n has p'd away.

Hallelujah! for the Lord God omnipotent's—all reign;

Hallelujah! let the word echo round the earth and main.

They Play'd in Air.

They play'd, in air the trembling music floats,
And on the winds triumphant swell the notes
So soft, tho' high, so loud, and yet so clear,
E'en list'ning angels lean'd from heav'n to hear.

How Beautiful upon the Mountains.

How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth salvation—that saith unto Zion, thy God reigneth. The watchmen shall lift up their voice—with their voice together shall they sing—for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy; sing together ye waste places of Jerusalem. For the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations. And all the ends of the earth shall see the salvation of our God.

Who's this that on the Tempest rides?

A Dialogue written by Mrs. Rowson.
2d Who's this that on the tempest rides?
Voice. That lashes up the deep?

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1st 'Tis He whose word restrains its tides,
Voice. And bids its billows sleep.
2d Who's this that treads the liquid wave,
Voice. Whose mandate raised the dead?
1st 'Tis He who came mankind to save,
Voice. And give the hungry bread.
2d Who's this whose words are peace and love,
Voice. Who makes the deaf to hear?
1st 'Tis He who left the realms above,
Voice. To fit the sinner's tear.
Both Let angels then his wonders tell,
Both And men his love proclaim.
Both Who triumphed over death and hell,
Both For Jesus is his name.

PART SECOND.

O Lovely Peace.

O lovely peace, with plenty crown'd,
Come spread thy blessings all around;
Let fleecy clouds the hills adorn,
And valleys smile with wayworn corn.

When thy bo om heaves the sigh.
When thy bosom heaves the sigh,
When the tear overflows thine eye,
May sweet hope afford relief,
Cheer thy heart and calm thy grief.
So the tender flower appears,
Drooping wet with morning tears,
Till the sunbeam's genial ray,
Chase the heavy dew away.

To Jesus the crown of my hope.
To Jesus the crown of my hope,
My soul is in haste to be gone;
Oh bear me, ye Cherubim up,
And wait me away to his throne.

My Saviour, whom absent I love,
My Saviour, whom absent I love,
Whom have I seen; I adore,
Whose name is exalted above
All glory, dominion, and power.

Dissolve thou the bands that detain
My soul from her portion in thee,
Oh! strike off the adamantine chains,
And make me eternally free.

Then that happy era begins,
When array'd in the glory I shine,
And no longer pierce with my sins,
The bosom on which I recline.

We give place to the following lines, because it affords a grateful pleasure to know that the Spirit of God is moving upon the hearts of his children, to cry mightily to him for help in a time of spiritual dearth, and the desolation of Zion. We take the liberty to suggest another cogent reason for inserting them, and that is, the strong evidence they afford that Christians and Christian ministers, who are engaged with enlightened minds in the cause of abolition, are not indifferent to the best interests of Zion—that they are not seeking to divide the churches of Christ—that their doctrines are not at all calculated to render the mind callous to the "heavenliest efforts of the sacramental school." We view the case far otherwise: to us they seem not only to embrace with enthusiasm all the great enterprises deemed peculiar to the church, but that the advocates of this last, are to be viewed with suspicion, in reference to the vital interests of religion, merely because all Christians do not unite with them in their views of the sin of slavery.

WHY HAVE WE NO REVIVALS?

"My heart is sick, my ear is pained,
With every day's report of barrenness
In Zion."

Last Lord's day afternoon, while preparing, by meditation and prayer, for the holy duties of the pulpit, my mind for the condition of Christians and the world, broke forth in the following lines. I insert them, if you think the printing of my odious scurrilous name will injure what I write, you can omit it.

PRAYER FOR A REVIVAL.

Oh! that our God would pour his grace
In flowing torrents down!
Oh! that he would unveil his face,
And hide his awful frown!

We mourn, we grieve, we pine, we die,
At distance from our home;
Oh! bring thy sacred presence nigh:
Come! Holy Spirit, come!

Why should we in this barren waste,
Go drooping to the grave?
Hasten! thou friend of sinners, hasten,
Make bare thine arm to save.

Around us presses on the crowd,
Down to the gates of hell;
Down where the lost are shrieking loud—
Where rebel angels fell:

And shall these souls press downward thus,

Not heed thy warning call;

Nor fear to drink thy endless wrath,

The wormwood and the gall?

No! God of mercy, tell them, No!

Bid them repent—obey;

Thine arms in love around them throw,

Through Heaven's perennial day.

Cx. W. DENISON.

We are not among those who think the "odium scurrilous name" of our devoted and philanthropic brother will injure his pious effusion, and therefore shall not omit it. He in whose bosom odium is excited by the name, is his own enemy.

We have no desire to boast, but pleading the example of other papers for our justification in what we now do, we take the liberty to insert the following extract of a letter from a highly respected brother, and "excellent judge," as say the auctioneers. The pleasure is enhanced by the fact, that this is only one of many similar attestations of recent date.

MY DEAR BROTHER,

I am sincerely sorry that the paper labours at all. All say it is good—very good. So I say. I read the Watchman—the Gazette (while it continued)—occasionally the Repository—and some others—and I esteem the Secretary second in value to neither of them, and to one at least, vastly superior. I wish it may be sustained. I will try and make an effort in its favour.

Indeed this I have done. I am not dealing in *puffo* or *adulation*. But I do say, the selections are uniformly good—and the *editorial* will not suffer in comparison with any in our papers. I was exceedingly pleased with the leading one for Jan. 24, under "Death of the Two Missionaries" &c. Can that reasoning, Brother B. be answered?—I trow not. I wish that it may go "the round."

ORDINATION.

An Ecclesiastical Council convened in the Village of Willimantic, Wednesday, 4th inst. unanimously resolved to proceed to the ordination of Brother Benajah Cook, Jr. to the work of the Ministry and Pastor of the Baptist Church in Willimantic. The following was the order of the exercises: Reading of the Scriptures by Brother Amos R. Wells of the Seventh day Church; Prayer and Hymn by Rev. Mr. Judson of the Congregational Church; Sermon by Brother Gates, from 2 Cor. iv. 5; Ordaining Prayer by Brother Hunt of Mansfield; Charge by Brother Bower of Andover; Fellowship by J. H. Baker; Address to Church by Brother Hunt; Concluding Prayer or by Brother Dwight of the Methodist Church; Hymn and Benediction by the Candidate. The house was crowded, and the season deeply interesting.

JOHN H. BAKER,

Clerk of the Council.

POETRY.

For the Christian Secretary.

"It was a lovely evening when we assembled, just at sunset, on the banks of the Irrawaddy. After bowing together in prayer, I led the venerable couple into the stream, and buried them beneath its waves. A thrill of unutterable joy filled our hearts when we came up from the water."—Rev. E. Kincaid's Letter. See Chr. Sec. of Jan. 24, 1835.

What means this thrill of joy, this peace?

When the bright orb of day
Had sunk beneath the azure west;

And why bow they to pray?

Why, in that dark and distant land,
Where the pagodas rise,
Do they obey their Lord's command,
His institutions prize?Thy Spirit, Lord can answer well;
The wonders of His love
May not the poor dark Burman tell?
And his obedience prove?May they not meet on yonder banks,
And plunge beneath the flood?
Tread, with a song of joyful thanks,
The path their Saviour trod?Press onward, then, ye happy ones,—
The prize is full in view;
"In Christ" all are accepted sons,—
His pathway then pursue.Around a throne most dazzling bright,
The aged and the young
Shall with the ransom'd choir unite
In one triumphant song.There the redeen'd of every name
And nation shall appear,—
The Hindoo, Burman, and Karen,
Who follow'd Jesus here.

Hartford, Feb. 1835.

JUSTITIA.

From the Christian Advocate and Journal.

It is presumed that the following stanzas will not be considered bad poetry, or inappropriate at this time.

I love the man who well can bear
Misfortune's angryrown:I love the heart that spurns despair,
Though all its friends have flown.I love the soul so nobly proud,
That misery cannot blight;
The soul that braves the jeering crowd,
And sternly claims its right.I love that fortitude refined,
Which sorrows cannot shake;
I love the strength of soul and mind,
No earthly power can break.I love the man who scorns to bend
Beneath affliction's blast;
Who trusts in an almighty Friend,
To soothe his woes at last!

T. A.

FROM GUTZLAFF'S JOURNALS.

"We had now tried what could be effected by petition, and by unresisting submission; and were forced to give ourselves up to the mercy of these Celestials. After dinner, we took an excursion round an island, opposite to Amoy.—All the surrounding country is barren rock, except some valleys capable of cultivation, where a few potatoes grow. These vales are tilled with the greatest care, and richly repay the labors of the peasant. The country has a romantic appearance. There is something grand in the sight of those undulating barren ridges of hills along the Chinese coast. We have frequently gazed, from the top of those hills, upon the tracts of land spread beneath us; and oft did I sing,

'O'er the gloomy hills of darkness,
Look, my soul, be still and gaze;
All the promises do travail
With a glorious day of grace;
Bliss jubilee!

Let the glorious morning dawn.

While musing thus, I turned, and saw a poor man carrying a burden, but willing to converse upon the things of eternal life. I felt consoled by this, and rejoiced that I was permitted to tread upon these barren hills. To-day we entered a village at the foot of a very high hill, and were gladly received by the inhabitants.—They did not hesitate to converse freely upon any topic which we introduced. I had the pleasure to add a few books to the well-worn library of an old man, who carefully examined them. The houses were built very substantially and kept tolerably clean; but the occupants were very poor people, of whom the male part were either at Amoy, or were going to foreign parts. At the beach, we were shocked at the spectacle of a pretty new born babe, which shortly before had been killed. We asked some of the bystanders what this meant. They answered, with indifference, "It is only a girl." It is a general custom, in this district, to drown female infants immediately after their birth. Respectable families seldom take the trouble, as they express themselves, to rear these useless girls. They consider themselves the arbiters of their children's lives, and entitle to take them away, when they can foresee that their prolongation would only entail misery. As the numerous emigration of the male population renders it probable that their daughters, if permitted to live, would not be married, they choose this shorter way to rid themselves of the incumbrance of supporting them." pp. 152, 153.

We doubt whether this hymn was ever sung under more interesting circumstances.—Editor Mag.

The Emperor desires Christian Books.

April 26.—Mr. L. and the Captain took proper care that the unjust punishments of the natives, who might approach us, should not be repeated here, as at Amoy. We were visited by the mandarin of this district, a civil and sagacious old man. He had received orders from

the deputy governor of Fuhsien province, to procure a certain number of our Christian books for the inspection of the emperor. I gave him, accordingly, one copy of "Scripture Lessons," a tract on gambling, "Heaven's Mirror," a full delineation of Christianity, besides a few other books of which he had copies before. I was highly delighted that God, in his wisdom, was sending his glorious gospel to Peking, that it might be fully examined and known in the palace. Tao-Kwang has never shown himself an enemy to popery. In all his edicts against the sects and heresies in his dominions, he does not even mention the name of Christian. Tho' I know nothing of his character, except that he delights more in pleasure than in business, I humbly hope that the perusal of the word of God will impress his mind favorably towards the gospel. It is the first time that the Chinese government has taken the trouble to examine the oracles of God. The depravity of the human heart, which is as great in the rulers of China as anywhere, I fear will not permit them to perceive the glory of God in a crucified Saviour. Yet it is the cause of God.—The mighty God and Saviour will advocate his own cause, and defend it by his omnipotent arm. His mercy embraces China as well as enlightened Europe. The Chinese are his creatures as well as ourselves, and the gospel is given for their salvation likewise. His wisdom will find ways to convey it to their minds.—Though we are unable to fathom his purposes, we wait for the glorious day when the door will be thrown open, and the Gospel ride triumphantly through the land." pp. 180, 181.

Kindness to the common people—the common people heard him gladly."

We received, to-day, a paper written with red ink, from a person pretending to be very anxious for our welfare, because some of his ancestors had been saved from a watery grave, by people of our nation. He had heard that we were in imminent danger of death, if we were so daring as to advance farther, and so pertinacious as not to retire out of the river; that our destruction had been agreed on, but the Tartar general, who was to have executed this bloody work, not agreeing to it, we were still permitted to breathe. Whoever originated this plot, (and we strongly suspect the mandarins) ought to have been surprised at the consternation which our entrance into the harbor immediately threw among all our adversaries; not even the most feeble resistance was offered. The mandarins were humble and kind; the soldiers withdrew every where from our path, and the most perfect tranquillity reigned everywhere. The people rejoiced at this happy change, and improved the opportunity to secure our friendship. Their letters of friendship and advice were numerous, and their demonstrations of kind feeling still more frequent.

To receive such treatment from the people, and then to read what has so often been repeated, that the Chinese nation detest foreigners, and are averse to all intercourse with them, led us to doubt this assertion. My little experience rather leads me to think them a most social people, whenever free from the immediate influence of the mandarins. But to say that the Chinese government disconcernances and severely prohibits intercourse with strangers, is strictly true. In general, the officers were never more annoyed, than when the people showed themselves our friends, and we returned their kind feelings. They frequently endeavored to give us the worst ideas of the stupid and treacherous natives, while trying to represent them against us also by the most abusive edicts; but on each side unsuccessfully, for the veil was too thin to hide their palpable falsehoods." pp. 186, 187.

MINISTERIAL POPULARITY.

But the misfortune is, in too many instances, ministers do not regulate their desire of popularity by its subserviency to their usefulness, but seem to regard it as an end, rather than a means. The acceptance with which the public appearances of most preachers are at first regarded, too often generates an undue and exorbitant avidity for praise, which it requires years of experience and of disappointment to correct and cure. But while the passion lasts, and it is to be lamented in many cases it lasts too long, it often produces the most strange and pernicious effects. The preacher who has surrendered himself to the influence of the passion for popular applause, has no other standard of excellence than the changing tastes of a changing world; and gradually becomes less fastidious as to the source from whence he draws his delusive opiate. At first, indeed, he may be satisfied with the calm approbation of persons of knowledge and judgment; but when that is withheld, the passion must be fed, although fed with coarser food, even with the applause of the ignorant or foolish, or with the flattery of the base.

"Praise from the shrivell'd lips of toothless bald
Deseriptio, and in the looks of lew
And craving poverty, and in the bow
Respectful of the mouth'd artificer,
Is oft too welcome."

And when this passion gains the dominion of the heart, the preacher's integrity and moral worth are in danger, or rather they are lost, for he has no fixed standard of excellence or of truth—no guide but the shifting taste of those whose applause he courts, and whose censure he dreads. In determining his general mode of teaching, and in the selection of the particular topics of discourse, he is guided, not so much by a regard to the dictates of his own mind, as by the effect which it may have in securing and establishing his success. Provided he can please, he is not so much concerned to what extent he profits his hearers. Every topic which he fears would give offence, or which might affect the popularity of his name, must be carefully avoided, and perpetual changes run on the themes to which the fashion of the day has given a temporary currency. His chief anxiety before engaging in any particular public duty, is how shall he do it so as most effectively

to secure attention and applause, and when he has performed it, his next solicitude is to learn whether he has produced the wished-for effect. In this manner he constitutes himself an humble pensioner on public caprice, and places his happiness on the most precarious foundation.—At one time he is elevated to rapture, by some half formed compliment to his orthodoxy or his eloquence, and at another he is sunk to sadness when the expected refreshment is forgotten or withheld. He views with jealousy those who are merely the silent spectators of his career; and if they obstinately refuse their suffrage to his real or fancied merit, they are in danger of becoming the objects of something more formidable than his jealousy.

It is obvious that in a mind over which the passion for popular applause has gained this uncontrollable dominion, the sentiment of piety will have but a subordinate place, and exert but a secondary influence. Accustomed to regard public applause as the only, at least the chief, prize for which he contends, he gradually contracts the habit of regarding the truths, and duties, and consolations of religion, in reference to the effect which the illustration of them will have upon those to whom he is officially called to address them. He begins to view the great and important realities of the Gospel chiefly as the instruments by which he acquires and sustains the admiration of the people: and acquires the habit of thinking so much on the effect which his exposition of religious truth has on those whom he addresses, that he leaves little time, and sometimes less inclination, for instituting any inquiry as to the effect which it has upon himself. The habit which the excessive love of popularity superinduces of regarding his ministrations chiefly in reference to the people, of necessity precludes him from deriving from them any improvement in the things that belong to his peace. He is accustomed to look so much around him, and to watch the rise or fall of his fame, that he has no inclination to look within or to inquire what is going on there; and his religion is so public and so general, that he remains a stranger to its secret and sanctifying influence. For a season he may be floated along by the tide of fame, and his heart beat high at the voice of praise; but when popularity begins to diminish or to veer, for mutability is impressed on it as well as on every other human enjoyment, he has then no other resource than to moralize on the fickleness of mankind, to lament their want of discernment, and to sigh over the laurels that have perished in the dust.—Johnson's Sermons.

From the St. Louis Observer.

JUDGES xvi. 29, 30.—"And Samson took hold of the two middle pillars upon which the house stood, and he bowed himself with all his might, and the house fell."

Such an occurrence as this could never take place in a country where the houses are constructed as they are with us. It will be remembered that the roofs of oriental houses are flat, and the house-top is a place for any public exhibition or large gathering of people. On this house-top were assembled the "three thousand men and women that beheld while Samson made sport." The following extract from the Travels of Dr. Shaw, will explain what followed.

"The eastern method of building may assist us in accounting for the particular structure of the temple or house of Dagon, and the great number of people who were buried in the ruins of it, by the pulling down of the two principal pillars that supported it. We read, v. 27, of the three thousand on the roof looking for Samson to make sport; Samson, therefore, must have been in a court or area below, and consequently the temple must have been of the same kind with the ancient *Teme*, or sacred enclosures, which were only surrounded either in part or on all sides with some plain or cloistered buildings, [in the form of a hollow square.] Several palaces and courts of justice in the east are built in this fashion; where upon their public festivals and rejoicings a great quantity of sand is strewn upon the area, [or hollow square,] for the wrestlers to fall upon; whilst the roofs of these cloisters [or large porches which surround the open square] are crowded with spectators, to admire their strength and activity.—I have often seen numbers of people diverted in this manner upon the roof of the dey's palace at Algiers, which, like many more of the same quality and denomination, has an advanced cloister, supported by one or two contiguous pillars in front, or close in the centre. In such open structures as these, the officers of government assembled to distribute justice. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon the supposition, therefore, that in the house of Dagon there was a cloistered building of this kind, the pulling down of the front or centre pillars, which supported it, alone would be attended with the like catastrophe that happened to the Philistines."

H.

From the Philadelphian.

THE INQUISITION.

The Christian Observer for March, 1827, contains a Review of Llorente's History of the Inquisition. Few persons, it is believed, can read the accounts relating to the Spanish Inquisition, without being amazed that such an atrocious institution should have been suffered to exist for three centuries in any country in Christendom. A table is given exhibiting the number of persons that suffered by this terrific tribunal, commencing with the year 1481 and ending with 1808,—a period of 327 years. During that period the number burnt

Burnt in Effigy, 6,810
Condemned to the galleys and prisons, 97,371
Under King Phillip II., from 1556 to 1597.—41 years—burnt alive, 3,990
Burnt in Effigy, 1,845
Condemned to the galleys and prisons, 18,450
Under King Charles IV., from 1788 to 1808, a period of 20 years, burnt alive, 0; in effigy, 1; condemned to the galleys and prisons, 42.

After reading the above, the question naturally arises, what was the object of all this havoc and misery? Our good Romantics will say, it was done to purify the Christian Church. But was this the method our Lord Jesus Christ recommended to be pursued towards those who differed from him? Did the Apostles persecute even unto death? Did any person, professing to be a follower of the blessed Saviour, ever even countenance an Inquisition? Are not Jews, Turks, Infidels, Mahometans, and all protestants directly opposed to this fiendish system? Does it not seem that the Inquisitors possessed the spirit of the very devil himself? for surely such inventions, such atrocities, such uncharitable cruelties never entered the bosom of any, except those who have been commissioned from the lower regions. Now if the Pope's minions have the spirit of exterminating cruelty, what must be the spirit of the Pope himself? He must be the chief of the clan. That the Inquisition was established is a fact. That men, women, and children, in great numbers, suffered the most exquisite tortures is also a fact.

Let all who doubt look at History; and deny these things let any one who can.

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